Volume XVIII Chicago, Ill., January, 1942 Number 10

The Liberalist

PRAYER

Bless Thou this year, O Lord!
Make rich its days
With health, and work, and prayer, and praise,
And helpful ministry
To needy folk.
Speak Thy soft word
In cloudy days;
Nor let us think ourselves forgot
When common lot
Of sorrow hems us round.
Let generous impulse shame the niggard dole
That dwarfs the soul.
May no one fail his share of work
Through selfish thought;
Each day fulfill Thy holy will
In yielded lives,
And still the tumult
Of desires
Debased.
May faith, and hope, and love,
Increase.
Bless Thou this year, O Lord!

A. S. C. Clarke.

Published monthly by

The Peoples Church

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The Liberalist

Preston Bradley ..... Editor
Grace Thayer Bradley.....Associate Editor
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Meditation

"Infinite and eternal Heart, in this moment when we cluster for presentation to Thee the finest and the highest sublimation of ourselves which it is possible for us to master, eliminating all the dross and all the uncleanliness, and everything which would have a tendency to separate us from Thy presence, we lift our hearts and we raise our voices in the exultation of our gratitude that the ceaseless swinging of the days has brought us back again to this beloved and precious moment. We are so glad, with our eyes closed, our hearts lifted, our faith affirmed toward the infinite of Thy love, that we can experience these precious moments and seconds of talking with Thee.

Help us to forget all of the limitations and barriers. Let us not be victims of any physical environment. Might not the fact that the sunlight which has been given to us with such gracious spaciousness in these past few days is now hidden behind leaden skies, never for one moment deviate us from the imperishable truth, that behind these skies, dark and dismal, which hover over us and our city at this moment, there is the bright sunlight shining somewhere upon this earth, and behind every one of these dark barriers, specters of a lingering night, there is the beauty of Thy light, and we would ask that that light might break through every physical interference and find a place to illuminate the dark places of our own hearts and by reflected beauty may it shine from our faces in a darkened world.

Help us that we might, with a persistency which we have never known before, keep our association and our relationship with that eternal Light in a world so dark. Help us to remember that in the darkest room and in the darkest moment, that darkness can be completely obliterated by just a little, fragile light, so fragile that it would seem the slightest puff of air might blow it out, but in every dark corner of every life there is this light. Help us to see, in the service of the morning, the manifestation of that miracle of Thine, that light is the absence of darkness, and that where light is darkness cannot come; that light is stronger than darkness, that beauty is more powerful that ugliness, that kindness is a greater weapon than hate, and that love is the supreme unifying power and persistent beauty of all the ages.

We would ask that that love and that truth shine in our hearts and minds and that all the truth and beauty of it might go out upon the miracle which we are privileged to use this day, leaping across the clouds, spanning the skies, and that wherever these words linger now, they may linger caressingly and inspiringly for every listener. Might everyone in trouble, and everyone in grief, and everyone in sorrow, and everyone ill, and everyone in remorse, might everyone who is listening, the men in our institutions, the men out at Hines, the men at Stateville, the men and women in all of these institutions who are

now in the presence of Thy Spirit and Thy Light, might the final accumulation of the sum total of this morning together be a milestone for them. Might this be truly a new day for myriads of hearts. Might discouraged people take heart again; might defeated people realize that their defeat is not permanent until they themselves give it reality by recognizing it as defeat. Might the spirit of victory and of triumph, of encouragement and of hope be the very heart and kernel of this morning hour together.

Bless all the nations of the earth. Bless every leader responsible for the future policy and future conduct of nations and of men. Might we all, in this critical, tremulous hour of the world's history, take the long look, the yonder look, beyond all the clash, noise, clatter, confusion and chaos, into the broad plateaus, the high altitude of God, of humanity, of life. May we never lose sight of these eternal things no matter how much noise or confusion is made by transitory things.

In the spirit of that calm, beautiful and sensitive soul who always took the long look, the man of Galilee, we pray:

'Our Father, who art in heaven, etc.' . . ."

• • •

"VITAMINS"

Sermon by Dr. Preston Bradley, Pastor of The Peoples Church of Chicago, November 30, 1941.

•

About thirty years ago, there was a young man who had recently graduated from the University of Chicago in the field of chemistry and who gave promise, which was later fulfilled, of developing into one of the greatest and most important personalities in the field of progressive health, which civilization has yet produced. This young man's name was Robert R. Williams, and in connection with his work in chemistry with the Bell Telephone Company he went out to the Philippine Islands and thirty years ago he was so interested in the question of chemistry that he had a very unique and unusual experience. A little child in the slum district of the city of Manila was desperately ill with a very well established and well known disease which was quite characteristic of people and children who had lived under the environmental influences of the slums. It was what is known in the field of medicine as 'beri-beri.' He happened to be called in to visit in one of these slum districts and he saw this child. The child, to all intents and purposes died in his arms. He had with him, because of the study which he was making and the laboratory work which he was doing, a little vial of a dark liquid, of almost the constituency of a loose paste, and this liquid he had taken from the scrapings of rice, the rice which was polished under the process of making what we have as our white polished rice. He was working on the theory that if the rice was valuable, it was all valuable, and then he suspicioned that the physical condition of the people who suffered from an over-diet of polished rice might perhaps come because of something which was being eliminated by the polishing, and then when people overate or over-used that refined white rice there was a relationship between their physical condition and their food, and he took a little bit of this brown liquid fluid that he had and got it down the throat and into the stomach of this apparently dead child. The effect to the mother and to the others in the slums was nothing less than a miracle, for the child immediately responded . . . immediately!

There was something in this liquid made from these scrapings which were only fed to the animals as refuse in the polishing of the rice, which caused an immediate response on the part of that little child. It was miraculous, so miraculous that it inspired Doctor Williams to go on with his investigations and experiments. It took him twenty-three years after that before science was ready to admit that there was some principle involved in he relationship of some intangible and almost mystical quality involved in food and its relatedness to the human body.

After the twenty-three years had passed from the time of this experiment with the refuse and scrapings of polished rice and up until this hour in which I speak, and especially in the last three years, there has been growing gradually, slowly, scientifically, against great resistance in some quarters, a theory of food and its relationship to health and science, and the laboratory, and the chemist have given us a new word in our vocabulary,—the word "Vitamin"—and with this has happened a revolution in food, a revolution which has increased in intensity, particularly in the last three years, and which in the last few months has been of such a revealing and startling character that the entire nation is being re-educated in the matter of the direct relationship between physical unity and the food which we eat. I shall never forget coming across from the Canadian side to the American side at Niagara Falls once to see a certain factory, up there across from Canada, and I shall never forget an inscription which I saw painted on the outside of that building, and that inscription was the familiar one 'Tell me what you eat, and I will tell you what you are.'

Now, that is all right as far as it goes,—and I am suspicious that some of you are already saying to yourselves, 'What on earth! A preacher standing in his pulpit and giving a health lecture! Talking about vitamins! Why doesn't he stick to preaching the gospel, getting people into heaven,—talking about being saved?

It may surprise some of you when I tell you that is exactly what I am doing, I **am** preaching the gospel, I **am** getting you into heaven, and I **am** saving you. There is not the most discriminating, erudite, intelligent, critical listener, either in the church or on the air, who dares accuse me of not doing these three things. That's the reason I have used this subject as the basis for the sermon.

'Tell me what you eat and I'll tell you what you are' is, from the point of view of a generalization, absolutely true, but the theory of vitamins, which is no longer a theory but which is an established and authenticated fact and easily demonstrated, if you choose to do so, is not only concerned with the generalization of 'Tell me what you eat and I'll tell you what you are, 'but tell me the **combinations** of food which you eat and I will also go further than merely telling you what you are, for this question of vitamins does not merely involve a mere statement that what I eat I finally become, but the combination of one kind of food with another will create, in the combination, a food influence that neither one of the foods may have in themselves.' In other words you may say that orange juice and potato skins will do one thing if you drink the orange juice and eat the potato skins separately, but if you combine the orange juice and potato skins you will get a chemical intensity which will produce a certain result which neither one alone would produce, if basically used alone.

Do you see what I mean? That is not very involved. Now everybody is interested in the question

of health. What is the use of my being platitudinous or sophomoric and intimating well established attitudes that every sane person believes? I can say it in one sentence: That every person gravitates and automatically responds to the question of physical well-being. It would be just utterly stupid and wholly and completely asinine for anybody not to want to be well. I do not know anyone who doesn't want to be well. If they do not they are not in their right mind they are just plain, simple crazy. Everybody wants to be well. It is perfectly natural.

Let me say further, and some may think it rather extravagant: 'Everybody can be well; there are no barriers.' I am speaking now as a potentiality in the field of the idealistic. I grant, but I say to you that our bodies are so constituted that if we ate properly, lived properly, conserved properly, worked properly, rested properly and did not abuse these bodies, that the inevitable end of these bodies would be the normal, natural, continuing progressive way of the complete dissolution of death which would be painless and beautiful and clean and normal; that is the law of Nature.

The leaves that dropped from the trees a few days ago in autumn did not drop because they had died. My friends of the future farmers of America, who are here this morning in such fine numbers attending this Church in a body, are observers of Nature because of the opportunity of living in the country, and they will be able to tell you definitely that the leaf falls not because it dies from a disease, the leaf falls because at the base of every leaf there was forming a new bud for the next springtime, and that leaf which had known the summer and had given beauty and share and warmth, had lived out its life, had performed every function which Nature designed for it to perform —had been a good leaf, a fine leaf. (The diseased leaves and the bad leaves never see autumn, they become tarnished and torn with summer's wind and sun). Only the beautiful leaves, the well leaves, the perfect leaves ever see autumn, and the leaf of the tree falls not because it is dying, not because it is ill, not because it is a bad leaf, the leaf falls because a new leaf for another springtime pushes away the sources which feed color and life and vitality to the leaf, and it falls under an autumn breeze, a perfectly beautiful, completed, leaf. That's the way you and I should die. That's Nature's death. Having these awful hearts, and lungs, and kidneys, and these awful conditions that people have, and this frightful increase in nervous diseases with every asylum in the country filled to overflowing, congested, and with nervous breakdowns increasing at such a startling pace and with such rapidity that the press of the nation kindly refrains from informing the public and remains silent on the growth of nervous attacks and breakdowns. And an appalling attitude of people seeking miracle remedies! People who have violated for thirty and forty and fifty years every law that speaks for physical unity of the human body and then illness, collapse, disease results, and you expect a miracle out of a bottle or a pill in two weeks! And you expect the surgeon, or the physician, to perform a miracle on you, or on me, in a couple of weeks, and materia medica has been under the imperative of the pressure of people requiring speedy help and speedy results until poison has become an important factor in ninety percent of the treatment of materia medica. Poison which is being utilized to your advantage and to your well-being. Strychnine for the heart! A poison, something

at is used and used acceptably
id has helped and saved and pro-
nged many a human life, but an
tremity.

The new revolution which has
w come to this whole question
food, and which is really a rev-
ution, has to do with the proper
ilization of the natural remedial,
nstructive, and upbuilding atoms
hich Nature has provided in the
od which we eat and we become
r own chemists, and every sin-
e body has the ability to be its
n adaptor, selector and chooser
the biochemical processes
hich are a part of human life.
he advance which the discovery
d the application of it to dis-
se will make in the next twenty-
e years will prolong life so that
person, man or women, in the
xt twenty-five or fifty years,
ll be, if they can have brains
ough to create an international
d national order of comity, co-
eration and understanding, and
t be stupid enough to kill each
her off in ten and twenty mil-
n chunks, if a world will have
ains enough to build rather
an to destroy, man will make
fficient strides in his quest for
understanding of biochemical
w and the kind and combina-
ns of things which he uses in
s own chemical laboratory, his
n human body, so that I think
an will be able to live 100, 125
150 years and die perfectly nat-
ally, like the leaf from the tree.
When I said that, I saw some of
u smile and your faces were
ed with cynicism, and you were
ying to me: 'Well, Doctor Brad-
, you have certainly overreach-
yourself this time.' I say that,
d-I base it, ladies and gentle-
n, without fear of any serious
ntradiction, on the achievements
the field of vitamins in only the
st three years. One of them is
e recent discovery of Vitamin
complex in the matter of can-
and in the remarkable results
ich are being achieved. Sci-
entists now know about the anar-
chistic germ. It is a healthy
germ, one of the most dynamic and
one of the most prolific known to
the whole science. There is noth-
ing the matter with it except that
it will not obey the laws of the
other cells of the body. It is
nothing else but a cell that has
become anarchistic and which has
gone on its own.

For many years I have been in-
terested in cancer research. I
have a definite interest because
my father died of cancer and I
saw him die for five years, and I
said to myself, if the time ever
comes to do anything about this
awful scourge, I am going to do it.
This anarchistic germ gets on a
tangent and the combination of
the foods we should eat is now
established. It is the greatest
single stride that science has made
in overcoming cancer in all the
years that it has been studying
cancer. The scientists have been
reticent about it. Scientists are
not spectacular, they are very
conservative, as indeed they ought
to be, to keep themselves from the
influence of cranks and fanatics
and unscientific people, and peo-
ple who prey upon the diseases
and sufferings of humanity, and
it is the easiest thing in the world
to become that kind of a racketeer,
and the true scientists always keep
away from that position. They
require the verification of their
investigations and observations.
You remember the theory of evo-
lution. Please don't be frighten-
ed when I use the term 'evolution'
it has nothing to do with man
coming from monkeys . . . I chal-
lenge anyone to show me one sin-
gle sentence in any authentic book
of science, either by Darwin, Hux-
ley, or any one else, who accepted
the theory of evolution to show
me one sentence where they say
that man came from the monkey.
When a minister once said to me,
'I hear you are an evolutionist', I
said that I was. 'Do you believe

that man came from the monkey?' he asked. I said, 'Yes, when I see some of the things men do.' When I take my little dog around the lagoon in Lincoln Park and we stroll along to the zoo and look at the monkeys, I sometimes feel like apologizing to the monkeys for the theory of evolution. Talk about being ashamed? When man has done with the world and the opportunity which he had, the brains that he has, and the science and scholarship that he has had, and we see what man has done with his world, I think the monkeys have done a better job with their world. The theory of evolution is not that man comes from monkeys; we do not. All life had a common source and I believe that the same law that makes the heart of an animal beat makes my heart beat also. That which makes the heart of my little dog beat is the same law that makes my heart beat. Can you deny it or disapprove it? The common origin of all life is a well established principle which all first rate minds that I know accept. The inter-relatedness of life; that's the philosophy and the principle back of health and science. Do you realize that it is not now merely evolution and it is not merely a later science that came out of the latter part of the nineteenth century called 'Creative evolution?' Do you remember creative evolution, when Bergson, the great French scientist and philosopher said there was something beyond that? Most discriminating minds are now considering that which is behind the whole attitude of modern science in the matter of vitamins, and that is the idea of recreative evolution. What is recreative evolution? During a period of seven years every cell in the body of every person in this audience becomes another cell. Consider the miracle of the human body by which you can transmit from one brain cell to the other something call 'memory'—what is the process which your brain cells pass on each other the impressions childhood? How does a man r member eighty years when eve seven years his body, from t physical and chemical point view, is completely changed? An wer me. When the ancient Scri tures said 'God made man in H own image' they did not lie. M is the greatest miracle of all t cosmos . . . MAN. And yo heart and mine, your brain a mine, are constantly recreati themselves, and the human hea just think of it, the most mirac lous instrument of all, the hum heart, these human hearts of ou have the capacity of recreati themselves in the repair of the i evitable damage of life and m turity, so that, if they were pr perly nourished with the vitali of the right food . . . . and wh a food can do for the recreati capacity of the heart mol cules! . . . . these hear would beat and stand 1 years of life, and perhaps mor One scientist alone has kept chicken heart alive now for ov twenty-six years. Recreating h man bodies, hearts, lungs! An this is the sermon, for I mu come to the sermon. All this but a prelude and I have not go ten to the sermon at all, but no I want to preach the sermon.

Why be well? Why physic health? What is physical health What is disease? 'Dis' is th Latin prefix which means 'not' an the word disease means 'not-a ease' and obviously anyone who ill is not at ease, so we speak that as 'disease.' What is th ideal for the human body? Eas Does the human body have forc of co-operation and union whi will create and preserve it? Ye perfect physical and intellectu co-ordination gives life proper ba ance, poise. What creates tho things? Our will, our culture

Not at all! Do you know that vitamins properly used have a direct influence on dispositions? There is many a home that would clear up its interferences, its troubles, its difficulties if they knew that even temper is a direct reflex from a starved nutrition of the human body, just as the color of the hair is directly influenced, and everyone of the infinite varieties of the B 1 complex, the most perfect and most needed of all, by the habits of the American people is poured down the sink and down the sewer!

What do I mean? Life in grain, life in food, becomes life in you, and none of these vitamins, when vegetables are cooked, should ever be lost, and the less vegetables are cooked, the better. Nobody should eat one particle of refined, devitalized food! No one should ever eat a potato without eating it all! No one should ever throw away the water in which vegetables are boiled. You are throwing away the life of the vegetable. White bread is poison and all of the other refined foods that send you over to the chemist shop to get something that will cure indigestion, heartburn, dyspepsia, and what you get is poison. Poison numbs, it does not cure. Only in obedience to the fundamental laws of right eating do we find in the assimilation of the body those things which make for physical unity.

What is the effect on society? What does it mean to be well? A well person is sensitive and receptive to the ills of society. He knows the feeling in his heart about slums, and poverty, and old age suffering, and injustice, and graft, and greed, and the myriads and myriads and myriads of defective things that are caused by the lack of vitamins of idealism, for in the spiritual body there are just as many vitamins operating under the same law as the physical body,—the vitamins of God.

What is one of those vitamins? Prayer. Another is worship; kindliness for another; helping the underprivileged. You practice obedience to the vitamins of life in the things that go into your body and you will have a body co-ordinated unified, powerful, recreating itself, standing impervious to the germs of colds and pneumonia and cancer. Nervousness will vanish. Stay persistently by the vitalized foods of life and your physical co-ordination will reach sublime heights. Your spiritual perceptions, the values of goodness, and truth, and beauty, and love, the vitamins of eternal life, will bring you to the most beautiful thing in the world, Autumn Time, and as you fall from the twig of life, it will be a requiem of God in your body and God in your life."

• • •

THANK YOU!

"One of the nicest things about a Christmas card is the proof it gives that you are held in the thought of a friend!" The hundreds of beautiful cards that showered us at Christmas certainly assured us of much kind and friendly thought. We appreciated every one of them more than these words can possibly express. We cannot write to each one and tell you how happy your good wishes and expressions of affection made us, so we are taking this opportunity of thanking you, and telling you that your cards and gifts and messages brightened our holidays and warmed our hearts in this saddest Christmas the world has ever known!

To the rich and poor,—the white and black — the people of every creed — every faith — every race, across the miles, we send our heartiest best wishes for good health, courage and peace—peace for ourselves and all mankind.

God bless you all!

The Editors.

DR. BRADLEY'S BOOKS

Some books never grow old — never are out of date — and those are the kinds of books we like to have on the bedside stand or on the livingroom table where we can pick one up for that half hour— or even for a few minutes — of quiet reading, and feel helped and inspired by it. Dr. Bradley's books are like that; and they are just as timely as when they were published:

"Courage For Today"
"Mastering Fear"
"Power From Right Thinking"
"Life and You"
"New Wealth For You"
"Meditations"

The last mentioned book is compilation of meditations giv extemporaneously by Dr. Bradl in the Sunday morning services The Peoples Church. It is small book and is sold only at T Peoples Church, for $1.00. T other books are $1.50 apiece any book store. They make ni gifts—gifts that will be appre ated.

THE WOMAN'S CLUB

Now that the holidays are past and we have turned the corner of the New Year, we will settle ourselves to travel the road ahead into 1942.

With the first Sunday in the New Year, old man Winter arrived in earnest—obviously wanting to make up for lost time, with due apology for leaving us so long with rainy—drizzly—foggy—drab weather—(and for the holidays at that!)—and straightway set the mercury at 9° below zero! That didn't frighten us; there was a good crowd at church, — so Mr. Winter thought he'd see what we were made of, and turned the crank again on Monday — dropping the mercury to 12° below. That Monday was the day set for the Annual Mid-Season Tea, to be held in the ballroom of the Sovereign Hotel.

Undaunted by the freezing temperature, over sixty members of the Woman's Club were present, smiling and happy that weather couldn't prevent them from the enjoyment of a fine program. Usually twice that number, often many more, attend the Mid-Season Tea, looked forward to as very special occasion in the cl year. There was a great deal disappointment felt by those w were obliged to remain at hom

Grace Heer, soprano, gave t musical program and J. Bradle Griffin, concert recitalist, gave dramatic reading of a modern pl in his own inimitable style. T audience, though not large number, made up in enthusiast appreciation. At the close the program, tea and coffee a other dainty refreshments we served and enjoyed during a s cial hour.

It is rather difficult to reali that with the Mid-Season Tea the background, half of the Cl Calendar is over. Even now t days are lengthening!

The next meeting of The Wo an's Club will be on January 19 in Channing Hall. It will be Ci Service Day, and Mrs. Har Brown will be Chairman. Kend L. Lingle, Director of Citize Civil Service, will speak, his su ject being "Public Administ tion." Mrs. Frank Bryan w make Public Welfare Reports.

THE UPTOWN PLAYERS

The afternoon of the first Sunday in the month, The Uptown Players held their January Tea at the church. The distinguished guest artists were Naomi Cooke, of the Chicago City Opera Company, one of our truly great voices, also Lenore Brown, concert recitalist and director of the Uptown Players Junior Theatre, who gave a reading of "Forsaking All Others", by Alice Duer Miller, author of "The White Cliffs of Dover", with Mr. Bernard Helfrich at the piano. There was a large attendance in spite of the below-zero weather, who enjoyed appreciatively this highly artistic and cultural program.

The next audition for membership in The Uptown Players was announced for January 11th at four o'clock, in their studios in the Fine Arts Building at 410 S. Michigan Avenue.

When the play "Our Town", by Thornton Wilder, was first given by The Uptown Players, many thought it was the finest production of all their work. To many it is still unsurpassed, and so persistent have been the requests for a repetition of this great and appealing play, that it is now to be presented again. This time it will be in the Civic Theatre, January 23rd and 24th, Friday and Saturday evenings.

When this play was first presented by the Uptown Players, there were people who attended every one of the performances with delight and enthusiasm, and now these same people are among those clamoring for the revival! One hundred and fifty reservations have been made by one Chicago group. Most of the original cast will be seen in the current production, with J. Bradley-Griffin as narrator. To see a fine presentation of "Our Town" is a never-to-be-forgotten experience.

The Following New Members Were Publicly Welcomed Into the Peoples Church on Sunday, January 4th, 1942:

Mr. James B. Anderson,
30 West Chicago Ave.
Miss Hedwig Eschert,
1944 Harrison St.
Mrs. Minnie Lee Periolat,
910 Lawrence Ave.
Mrs. Emma Erbe Eimstad,
4718 Clarendon Ave.
Mr. and Mrs. Philip Anderson,
Butterfield Rd., R. 1, Elmhurst, Illinois
Mrs. Marie Appel,
4449½ N. Damen Ave.
Miss Viola Appel,
4449½ N. Damen Ave.
Mrs. Elsie Bendel, 121 Walker Ave., Clarendon Hills, Ill.
Mr. and Mrs. C. F. Bennett,
5433 Kenmore Ave.
Mrs. Carolyn B. Fairman,
656 W. Marquette Rd. (from Park Manor Con. Church)
Miss Margaret Furst, 121 Walker Ave., Clarendon Hills, Ill.
Mrs. Henrietta Goesits,
3720 Kenmore Ave.
Miss Isabel Gothard,
4720 Clarendon Ave.
Mr. Arthur Gould, Route 1,
Hastings, Mich.
Miss Mildred Hartshorn,
5009 Balmoral Ave., (from Laurel Methodist Church, Springfield, Ill.)
Mr. and Mrs. Jack E. Kolinen,
2719 W. Medill Ave.
Miss Olga E. Jjunggren,
4862 N. Ashland Ave.
Mr. Jason T. Messick,
3141 N. New England Ave.
Mr. Kurt Meyer,
3720 Kenmore Ave.
Miss Betty Philbrick,
4509 N. Ashland Ave. (from Ravenswood Presbyterian Church)
Miss Pauline Plummer,
500 Fullerton Ave.
Mr. J. P. Shelly,
822 Eastwood Ave.
Mrs. Philena Turner,
5941 N. Paulina St.
Mr. Charles Vogl,
3920 Lake Shore Drive

DR. BRADLEY'S ENGAGEMENTS FOR DECEMBER

1—Radio Address. WGN.
Address. Woman's Traffic Club Banquet.
2—Radio Address. WGN.
3—Radio Address. WGN.
Book Lecture. Peoples Church.
4—Attendance Church Bazaar.
Radio Address. WGN.
5—Attendance Church Bazaar all day (Visited Bond's for contribution).
Radio Address. WGN.
7—Two services Peoples Church.
Memorial Service Address. Niles, Michigan, Niles Auditorium.
8—Address. Men's Club Peoples Church.
Radio Address. WGN.
9—Radio Address. WGN.
10—Book lecture. Peoples Church.
Radio Address. WGN.
Address Ill. Federation of Women's Clubs. Hotel Sherman.
Address. Parent Teachers' Assn. Pershing School, Berwyn, Illl.
Radio Address. WGN.
12—Address. South End Woman's Club, Evanston, Ill.
Radio Address. WGN.
Address. North Center Theatre Men's Club Minstrel Show.
14—Two services Peoples Church.
15—Meeting of Normal School Board. Hotel LaSalle.
Radio Address. WGN.
Address. Sportsmen's Club. Oak Park Arms Hotel, Oak Park, Ill.
16—Address. Borrowed Time Club of Evanston. Covenant Church.
Radio Address. WGN.
Address. North End Men's Club. Haven School, Evanston, Ill.
17—Address. Adventurer's Club.
Radio Address. WGN.
Book lecture Peoples Church.
18—Radio Address. WGN.
19—Address. Charles Novak and Son Plant.
Radio Address. WGN.
Address. Church School Christmas Party. Channing Hall.
21—Two services Peoples Church. (Morning and Candle Light Service).
22—Radio Address.
Annual Candle Light Service Repeated.
23—Radio Broadcast WJJD. Ill. Fed. of Women's Clubs.
Radio Address. WGN.
24—Radio Transcription made WBBM.
Radio Address. WGN.
25—Annual Christmas Day Service. Peoples Church.
Radio Address WGN. Guest of Bob Elson.
Radio Address. WGN (6:00 p.m.)
26—Radio Address. WGN.
28—Two services Peoples Church.
29—Radio Address. WGN.
30—Iroquois Theatre Memorial Address.
Radio Address. WGN.
31—Memorial Address. Borrowed Time Club, Oak Park, Ill. First Presby. Church.
Radio Address. WGN.
Radio Address. Columbia Chain WBBM. New Year's Greeting to Nation.
Watch Night Service, Peoples Church.

Weddings

6—Wm. Fleischmann and Phyllis Clay Harry
Cotton Jensen and Gracia Cone
Norman Ollila and Lila Aho
13—Clark Smith and Dorothy Davis
Sidney Schneider and Josephine Wilson
18—Albert Monkman and Helen McBride

20—Elvin Johnson and Luella Kern
A. J. Peterson nad Glenda Sterner
Walter Fenton and Lucille Conrad
23—William Brandes and Stella Maugh
24—Harold Dorris and Jean Dagienczarz
27—Jack R. Stiles and Eunice E. Conley
30—William Adorjan and Mary Roberts
31—Harold Syers and Marjorie Quinn

• • •

1—Cave Thompson. Interment, Forest Home.
2—Henry Geibel, Interment, Graceland.
4—Milton B. Simmons, Cremation.
8—Robert A. Proctor.
13—Henry H. Miller.
19—John S. Hartmann.
24—Simon Waldmann, Interment, Rosehill.
26—William A. Keller.
27—Mrs. Daisy Saunders. Interment, Oakwoods.
29—Daniel Burnham.

• • •

Christenings
Funerals

14—Quin Morrison, son of Mr. and Mrs. Arthur Morrison
27—Jean Kathleen Garlick, daughter of Mr. and Mrs. Fred Garlick.
Fred White Garlick, Jr.
28—Ann Patricia Dorrell, daughter of Mr. and Mrs. Robert Francis Dorrell.

• • •

CHURCH ORGANIZATIONS CALENDAR

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WOMAN'S CLUB

Feb. 2—1:00 p.m.—Birthday Party. One-Act Play by Club Members.
Feb. 16—1:00 p.m.—International Relations Day—Mrs. Clyde Bassler, Chairman. Program to be announced.

•

PROFESSIONAL AND BUSINESS WOMAN'S CLUB

Feb. 9—A "Dr. I. Q." Program. Jane Jones, Chairman.
Feb. 23—An Evening of Poetry, by James Bradley-Griffin, Concert Recitalist.

•

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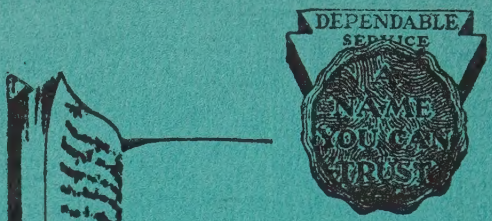

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